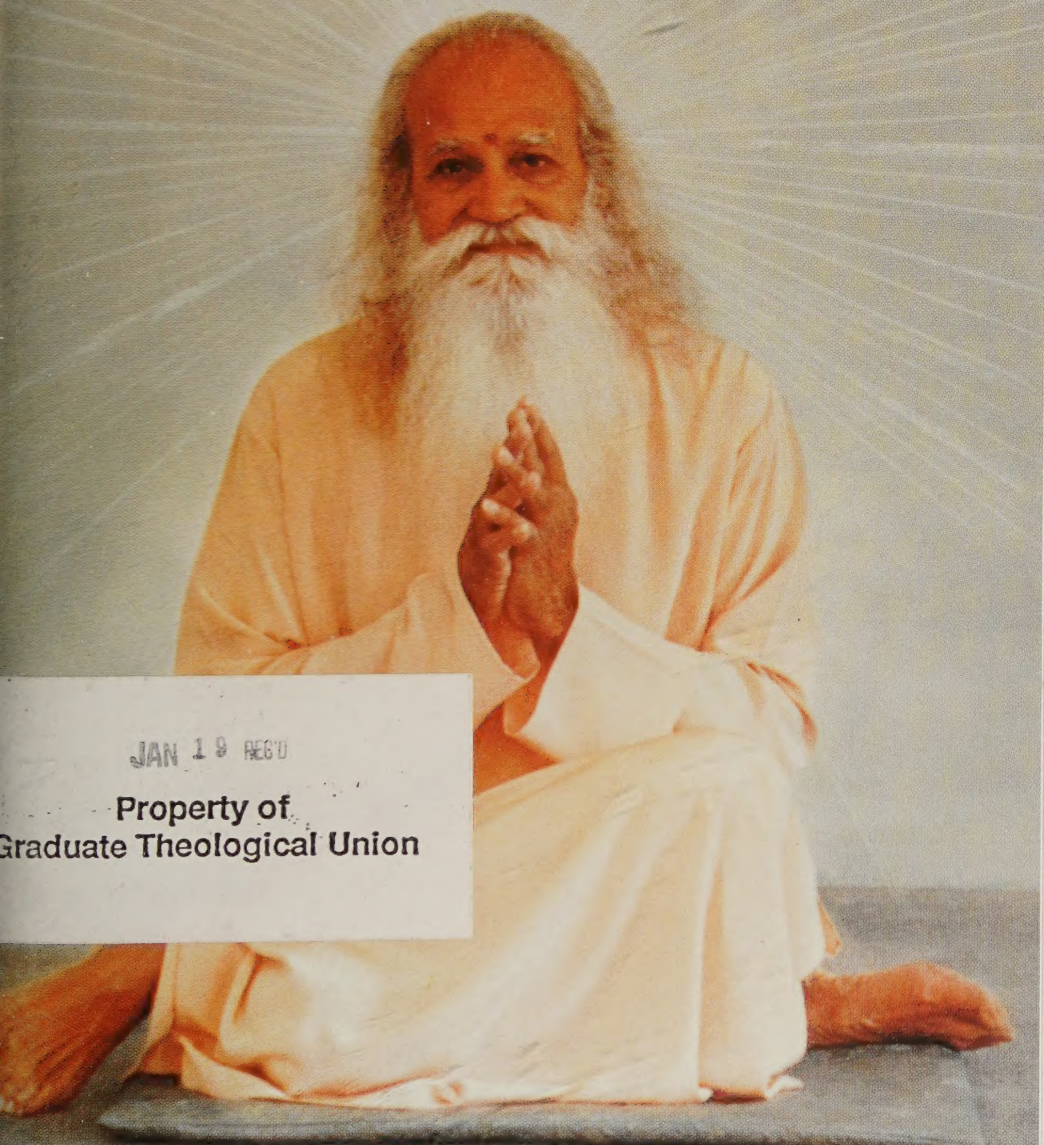
Integral Yoga®

SPECIAL JAYANTHI ISSUE



JAN 19 RECD
Property of
Graduate Theological Union

THE TEACHINGS OF SRI SWAMI SATCHIDANANDA

WINTER 1992 **$3.00**

TABLE OF CONTENTS

LETTERS TO SRI GURUDEV

SATSANG WITH SRI GURUDEV
by Sri Swami Satchidananda

SATCHIDANANDA
by Sri Swami Sivananda

JESUS: A YOGI
by T. L. Vaswani

MARTIN LUTHER KING, JR.: A DREAM REMEMBERED
by Kumari de Sachy

THE RESURRECTION OF A SPIRITUAL COMMUNITY
by Jeri Becker

YOGA AND HEALTH
by Dr. Amrita Sandra McLanahan

"ACTIVE SILENCE"
by Arjuna Jyothi

VIDYALAYAM CORNER

INTEGRAL YOGA INTERNATIONAL
by Rev. Paraman Lazarus Emenogu

ON THE NATURE OF GOD
by Kumari de Sachy

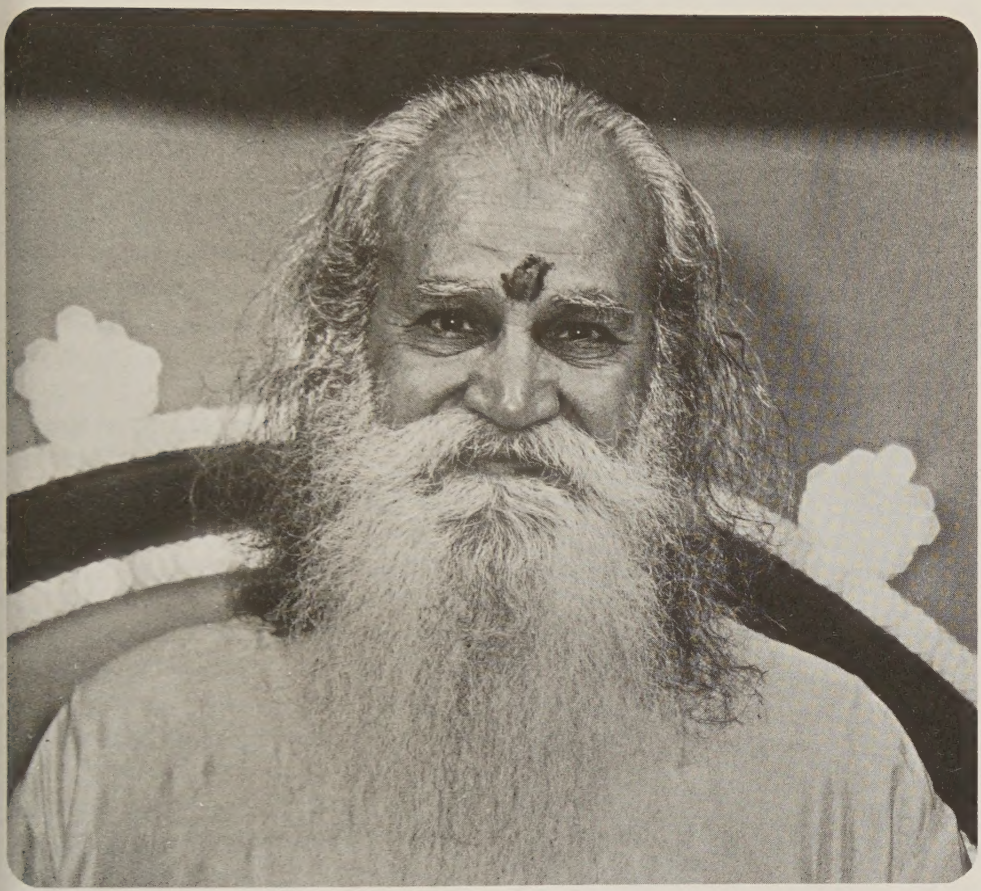
"DEAREST MOST BELOVED GURUDEV"
by Shankar Fern

INNER IMAGE: INITIATION
by Daya Warnell

DAY-BY-DAY WITH SRI GURUDEV

Cover photo by Dr. Prasant Hansma

INTEGRAL YOGA®: Vol. 24, No.4, Winter '92. Copyright © 1992. Satchida
Ashram-Yogaville. ISSN 0161-1380. All rights reserved. No part of this publication m
reproduced without written permission from the publisher. Published by Integral
Publications at Satchidananda Ashram-Yogaville, Buckingham, VA 23921 U.S.A.
INTEGRAL YOGA® is published quarterly. Subscriptions are $12 per year ($18 outs
United States), sent to above address.



We should always roar like lions, "I am that I am! I am ever joyful, ever peaceful!" We must have that strength and courage.

–Sri Swami Satchidananda

When you do the work that by your nature is your calling, you are worshipping the creator of all beings who is omnipresent, and, thus, you attain perfection.

–Bhagavad Gita, 18:46

With love and gratitude, we offer this issue of
Integral Yoga magazine in honor of the seventy-eighth Jayanthi of
H. H. Sri Swami Satchidanandaji Maharaj.
In the light of his supreme wisdom and unconditional love,
we march toward the goal of Self-realization.



INTEGRAL YOGA® AND YOU

INTEGRAL YOGA® Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers and Satchidananda Ashrams. In these centers the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga—including Hatha, Raja, Karma, Bhakti and Jnana Yoga - as well as instruction in yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total yogic living, are also available.

A wide range of guest programs are offered at the Ashram in Buckingham, Virginia. Located at the Virginia Ashram are: the Audio-Video, Publishing and Distribution departments, the Fine Arts Society, the elementary school, an affiliated Credit Union, and the international coordination offices for all Integral Yoga centers.

The LOTUS (Light Of Truth Universal Shrine), a shrine dedicated to the Light of all faiths and to world peace, is open to the public and is located in Yogaville, Virginia.

For more information, to arrange an Integral Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed inside the back cover of this Magazine. We are here to serve you.

LETTERS TO

We all returned home to our own ashram safe and sound. We took your advice and some of us sang and chanted the whole way back. It was very energizing for one and all and it also kept the driver alert and full awake to bring us home safely. Thank you.

The trip to your ashram has proven very beneficial in many ways. Most joyously, we were able to experience your vision and that of your devotees, completed in the manifested beauty and the living spiritual energy of the LOTUS. The vision for our AHAI (Association of Happiness for All Mankind) Meditation and Retreat Center, even though still in its developing stages, is clearly seen in consciousness and felt in our hearts.

Being with your devotees throughout the day on Saturday was a commendable example of dedication to steady spiritual life and was beneficial for all of us to observe and experience. We witnessed true bodily mind disicpline and a fine representation of *Karma Yoga*. For many of our members, the words *discipline* and *Karma Yoga* are only concepts when spoken to us by our teacher Ramana, and this was the first time for some of our group to actually observe these practices taking place outside our own ashram. This was indeed advantageous, since example is the greatest teacher.

The time spent with you in *Sat Sang* was, and will always be, a truly great blessing. For this we are most grateful. Hearing the words of Truth spoken from another conscious Teacher, on a similar though slightly different path, emphasized the point that there is actually only one Goal. We have had the tremendous benefit of experiencing the Grace of Bhagavan Sri Ramana Maharshi our Guru, and having Ramana, our Teacher in our midst. And now, Swamiji, we have

RI GURUDEV

sipped from your cup of Truth and Grace, and it has given us an even deeper confirmation and gratitude for what we have here. Thank you for Being and for sharing your Love and Grace with us.

Until we meet again, heart-felt blessings and our love to you and your devotees. *Namaskars* from all of us at the AHAM Meditation and Retreat Center

Members of the AHAM Meditation and Retreat Center
Asheboro, NC

I began taking classes with the Integral Yoga Institute in Los Angeles about twenty years ago and am forever grateful for the benefits that the IYI and Sri Swami Satchidananda have extended to me. I hope at least to stay in touch via the magazine, if not become more involved once again, as in days past. Thanks again.

Shep Dubin
Los Angeles, CA

Thank you for providing the inspiration for the Yogaville summer camp. Your work in the world is so wonderful. My daughter, Skye, grew tremendously over the two weeks. It was a great camp for her.

I am honored to have met you. Sincerely with love,

Susan Hoffman

INTEGRAL YOGA MAGAZINE

Founder-Director
Sri Swami Satchidananda

Editor
Kumari de Sachy, Ed.D

Art Director
Rev. Arjuna Jyothi

Printing
King Lindsay Printing Corp.

Photography
Saraswati Neumann
Chandra Schoonover
Swami Sharadananda

SRI SWAMI SATCHIDANANDA (called "Sri Gurudev" by his students) is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. Dedicated to the ecumenical movement, his motto is: "Truth is One, Paths are Many." His main residence is in Buckingham, Virginia. In response to invitations from all around the globe, Sri Gurudev travels widely. Through every possible medium—lectures, conferences, radio, television and newspaper interviews, books and visits to centers around the world—he shares his knowledge in the fields of education, religion, health and Yoga.



SATSANG WITH SRI GURUDEV



uestion: My husband and I come from Yugoslavia, which is torn by civil war. We belong to two different ethnic groups but, thanks to your teachings, have been spared nationalistic feelings and conflicts. Still, we do not have the same opinion about the situation. This has been a painful experience for both of us, since all our family is there. Please advise us how best to handle such situations.

Sri Gurudev: What comes to my mind is the situation that Krishna and Arjuna were talking about in the *Bhagavad Gita*. When Arjuna saw the army in front of him, he saw all kinds of people: his own gurus, cousins, friends, relatives, young and old; everyone was there. He was puzzled. So, he brought his own arguments for not going to fight. Then, at one point, Krishna said, "Whether you fight it or not, the war is already happening; nobody can stop it. I am simply putting you there as an excuse. Without you the war will also go on. You are not the most important person to handle this situation." In the eleventh chapter, Krishna shows his cosmic form. Already Arjuna is able to see the war being fought, people dying. What does that mean?

Like our own small body, the whole globe is another body—a global body.

Like our own small body, the whole globe is another body—a global body. We are all nothing but cells in that body. Our body goes through certain ills; certain cells go bad, certain cells get influenced by the flu, fever comes to destroy the flu virus and to save the good cells and even to produce new cells. So that means that in world situations, certain things have to happen. There are good times and bad times for our own body. Likewise, the world body also goes through that. It's unavoidable. When we see a part of the picture, we point our finger at somebody and say, "He is the cause. She is the cause. He should have done this and that." But this cannot be avoided, and we can learn some lesson, asking ourselves: "How should I, as an individual, receive this situation, face this situation, and what is the lesson I can learn—and have to learn? That's why we say, "It's all for good."

I know that it's not so easy to swallow. If you say, "My family is there in trouble, in the middle of quarrels and fights, what am I to do?" and I say, "Well, it's all for good," you will want to take a gun and shoot me. But that's the truth, anyway. Some things are unavoidable. Take, for example, the war with Hitler. Who was responsible for it? No individual. Even Hitler himself may not have been responsible for it. He became an instrument for certain things to happen. That is, when you see the whole global picture, you cannot blame anybody.

"But what am I to do in this situation?" is your question. Pray. That's all we can say. You cannot go there, take a gun, and fight. Prayer is the best answer. Collective prayer, individual prayer. And, when the time comes, the quarreling parties will also learn some lesson, and they'll calm down. There's no other way of thinking. If you get angry because of those situations, then you will be creating another war—in your own mind. Violence can never put down violence. If there is a fire, you cannot put it out with another fire. Patanjali advises practicing *pratipaksha bhavana*, thinking opposite thoughts.

Also, we sometimes blame people when these calamities happen. But what about nature's calamities? A couple of years back,

there was a big earthquake in Italy, and in Hawaii a volcano erupted; in fact, I was standing there, watching the lava flowing and destroying homes. Whom would you blame for that? We have to accept that there's a cosmic force, a greater force that functions in various ways. By accepting that, we keep our minds calm, and with a calm mind we can even think of some better things to do: "What can I do in this situation?" The answer will not come if you have already disturbed the mind. So stay calm; maybe write to people. If you can reach them, call some people, any faction. Whichever the faction may be, if you have some friends, advise them, "This violence is not going to help us." We in this age seem to believe in violence, in wars. We haven't learned the lesson. The First World War brought some victory to some, but loss to many. So, it gave room for the Second World War.

Prayer is the best answer. Collective prayer, individual prayer.

In war there is no winner, there is no loser. Both sides lose. If there is one party that wins, the other party that loses remains the enemy of the winner. They don't become friends overnight. There may be control by the winning party, but the losing party will wait for another opportunity to fight. So, one war gives room for another war, one clash gives room for another clash. Thus, the best way to achieve victory is to see that both parties are victors. How? Make the others your friends in a passive way: "Do unto others as you would have others do unto you." See yourself in everybody. I know that it's very hard. But the Absolute Truth is very hard to swallow. When our efforts fail, when all our efforts fail, then we think of a greater force and we turn to that force. And that is what prayer is. Even in the *Bhagavad Gita*, when Arjuna started fighting, he didn't fight for himself, treating the others as his enemies. He realized that it was part of the global *dharma*: "I have been given that chance, that duty. I am just doing it." As in our body, when foreign cells—what you call viruses—invade it, the local cells go and fight. It's an internal battle, and nature takes care of it.

Therefore, in these situations, you better not get upset over anything. Be cal And if you can think of doing somethin just do it. If you are in a position where y can't do anything, at least sit and pray know—it comes to mind again and again that this is very hard to follow. The on thing that I can say is: pray. Nobody responsible for these things. It's all part the global actions. So, every day when y pray, really think of what we mean *sarveshaam swastir bhavatu; sarveshaa saantir bhavatu*—may all peaceful; may all be pro perous. When you say th it's not just words; you ally have to think of that should be heartfelt when you send yo peaceful energy to all those people. Th way, prayers will bring more benefit. M singing and chanting is not enough.

So, let us wholeheartedly pray for tho people who are suffering because of the problems, not only in Yugoslavia but many places. For example, what about Irish people? For how many years have th been fighting? And what about Sri Lank Even right here in our own country, is eve one happy? How many people will be hom less this winter? Go to New York and them sleeping on the streets in cardbo boxes. That's another kind of war. W between the *haves* and *have-nots*. So le calmly think and ask, "What can I do? C I share something? Can I console son body?" You just do what you can from y own level and leave the rest to the One w created the whole problem.

Question: How does God speak to us??

Sri Gurudev: God *always* speaks to you everybody. God never stops speaking, you don't hear it because God speaks v gently, silently. His voice is very low. we make too much noise outside, and in noise we don't hear the inner voice.

God is in every heart. You know wha right and what is wrong, what's to be d and not to be done. That's God's vo telling you. I have seen many ordin

SATCHIDANANDA

by Sri Swami Sivananda

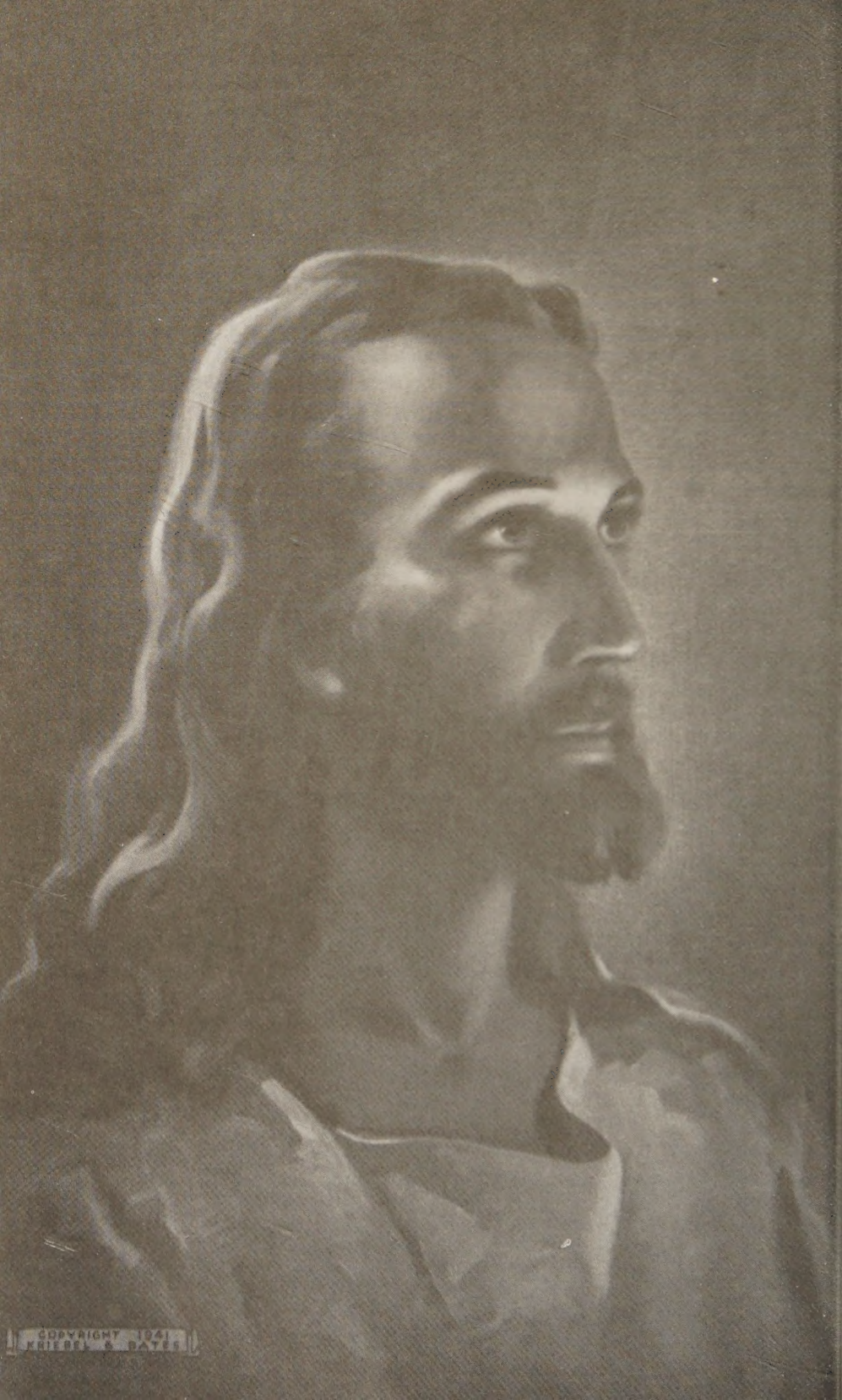
Brahman is *satchidananda*. *Sat* is truth—that which exists in the past, the present and the future, which has no beginning, middle or end, which is self-existent, self-created, which never changes. In truth the world abides, from the truth the world comes forth, and in truth the world dissolves. Truth is the only substance that underlies and pervades this world of beings. Truth is, and it gives immortality and fearlessness.

Chit is self-knowledge. There are no *indriyas* (senses) in *chit*. It is self-luminous and imparts light to the mind, intellect, senses and the skin of the body, the sun, moon, stars, fire, lightning, and all objects.

Ananda is bliss itself. There is no enjoyer in *ananda*. It is enjoyment itself.

Pure consciousness is *Brahman*, or the absolute—it is always the witnessing subject. It can never become the object of perception—it is always the knower. Mind can only know the external objects. How can mind, effect, know the cause, *Brahman*? How can the finite know the infinite? How can mind know the knower? You cannot jump on your shoulders. Fire cannot burn itself. If *atman* becomes the object of perception, it will become a finite object. The denier of the pure consciousness does always exist (*sat*); he is just like the man who denies or doubts his tongue when he is talking. This proves that *Brahman* always exists. Existence is pure consciousness (*chit*). Pure consciousness is also immortal bliss (*ananda*). ■




COPYRIGHT 1941
HELEN K. DAVIS

JESUS IS A YOGI

by T. L. Vaswani

Dannecker, a German sculptor, made a marble statue of Christ and asked a girl what she thought of it. "The likeness," she said, "of a great one." And Dannecker was disappointed. He worked patiently and with nobler inspiration. After years, his new marble statue of Christ was ready. He asked a girl what she thought of it. She looked at it, then burst into tears and said: "Suffer little children to come unto Me!" I love to think of Jesus as a child who brought with him a new beauty and a new joy in this world of friction and contradiction. Jesus is a child of the Kingdom of Light and Love.

"Speak much to God," he said, "and speak little to men."

Jesus spoke, again and again, of his Kingdom—the Kingdom of his Father—the Heavenly Kingdom. They understood him not. His was no earthly kingdom. His Kingdom was the Kingdom of the Heart, the Kingdom of love and charity, of sympathy and forgiveness. Jesus aspired to the office of no earthly king. Jesus aspired, Krishna-like, to be a flute-player, to soothe the minds and hearts of wanderers in this world of tragedy and tears. Judas was his disciple. Yet this disciple deserted him and delivered him up to the crowd, and they crucified him. Yet in the heart of Jesus was compassion for Judas. And Judas knew it. After the crucifixion of Jesus, Judas, in a non-biblical saying, is reported to have said: "In my heart, I know Jesus will forgive me."

In dealing with men, Jesus was not satisfied with forgiving the guilty. Jesus asked that bread be given to the needy, even if they were guilty.

An essential mark of the man who is of the Kingdom of God is that he feels happy in giving to others—giving bread and shelter, giving money and comfort, giving consolation by word or deed, giving blessing in the Name of God, the Great Giver. Not a little of his time did Jesus spend in holy silence, but whenever he opened his lips to speak, his one word was: "Give! Give!" He asked his disciples, again and again, to give to the poor and needy. And the one rule that he gave to his disciples was: "Never send away a needy man or woman empty from your house." Speaking to his disciples, one day, he said: "If ever you send away a beggar empty from your house, remember, the angels will not visit your house for seven days."

Jesus never ceased to emphasize the value of silence. "Speak much to God," he said, "and speak little to men."

They asked: "How shall we speak much to God?"

And Jesus said: "Be apart when you pray to Him!"

"The world," he pointed out, "is deceitful, and its hopes are dupes. Rejoice, then, not in this world but in the Kingdom of Heaven."

He who would be of the Kingdom of Heaven must have faith in God. God gives food to the birds: won't He give me? If I have not this faith, I shall be whelmed by the waves of the world, and I shall sink. "Look at the ants," Jesus said. "Who gives them food? You say the ants' bellies are small? Then look at the birds. Who gives them food? You say the birds have wings? Then look at the wild beasts. How fat they are! They, too, get their daily food."

He who would be of the Kingdom of God must cast off care, all anxiety, doing his work quietly, trusting in God that all will be well. Jesus emphasized, again and again, the

thought: "God is our Father. He cares for flowers. He cares for birds. He cares for beasts. Won't He care for you, O man?"

Jesus distinguished the "Kingdom" from the world. Be not slaves of the world, he said. This slavery, he explained, was surrender to desire, surrender to the lower self. Be in the world, yes: but be in it as a free person, not as a slave of appetite or passion.

They asked him, one day: "Master! How may we be ready to enter the Kingdom of God?"

And he said: "Be detached from the world."

On another occasion, Jesus said: "Water and fire cannot stay in one vessel. So the love of the Kingdom of Heaven and the love of this world cannot coexist in the heart of the disciple."

The law of the Kingdom of God is love. The entire code of him who would belong to the Kingdom was summed up by Jesus in these two thoughts: one, love of God; and two, love of man. The basis of the Kingdom of God is *love*. They who build in power become what Jesus calls "slaves of the world." Such people act according to desires. They gather power. They do not purify their hearts.

And Jesus taught that love must be given to all. "Love your enemies," he said; "bless them that curse you." Love all, not merely your relatives and friends. Yes, love the sinner, too. We read of how Jesus built, with his own hands, a little stone house for Mary Magdalene to live in. He built the house for her and asked her to live there an in silence, to meditate and pray to God.

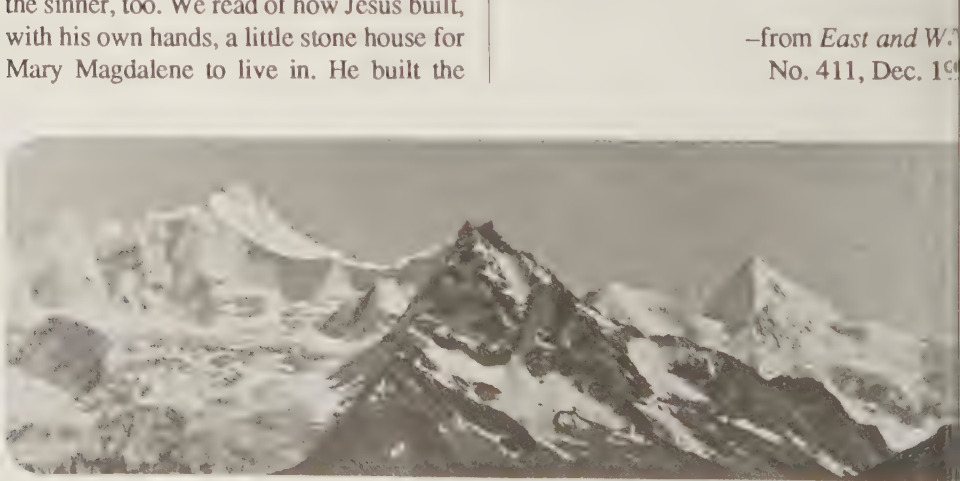
Love your enemies, said Jesus, aga and again. And, therefore, he said to h disciples: "Resist not evil." Jesus aske them to renounce all violence. And Jes pointed out that the laws of governments a states did not really reform the crimina The laws only made them more criminal. H taught that there was only one way to elim nate evil: return good for evil.

In his own beautiful life, Jesus show how we may give love to the sinners in o dealings with them. The sinner-woman forgiven by Jesus and she washes his fe with tears. She is a changed person. another woman, we read that she was tak in adultery and dragged to Jesus to be ston to death. And Jesus said: "Thy sins a forgiven thee. Go and sin no more."

The Pharisees found fault with Jes saying to his disciples: "Why doth yo Master eat with publicans and sinners Jesus heard it and said: "I am not come call the just. I come to call the sinners."

In a non-biblical story, we read of h Jesus comes, one day, out of the house o prostitute. And they say to him: "Why d the Holy One of God come out of the ho of a prostitute??" And Jesus says, "They t are in health need not a physician, but th that are ill. Go, then, and learn what t means." ■

–from *East and W*
No. 411, Dec. 1



MARTIN LUTHER KING, JR: A Dream Remembered

by Kumari de Sachy



The Reverend Dr. Martin Luther King, Jr. was born on 15 January 1929 in Atlanta, Georgia. His life ended when he was assassinated on 4 April 1968 in Memphis Tennessee. Dr. King was the powerful presence behind the American Civil Rights Movement of the 1960s. He was a keen admirer of Mahatma Gandhi, who, like Gandhiji, urged his followers to meet physical force with soul force. Accepting the Nobel Peace Prize, four years before his death, Dr. King said, "I believe that unarmed truth and unconditional love will have the final word in reality. That is why right temporarily defeated is stronger than evil triumphant."

On 28 August 1963, Dr. King spoke to two hundred and fifty thousand people gathered at the Lincoln Memorial in

Washington, D. C., during the March on Washington. Inspired by Dr. King's leadership in the nonviolent struggle to bring liberty to all people, they had come together to march for racial equality. In his celebrated address, Dr. King told his listeners:

Even though we face the diffculties of today and tomorrow, I still have a dream...I have a dream that one day this nation will rise up and live out the true meaning of its creed, "We hold these truths to be self-evident, that all men are created equal..."

I have a dream that my four little children will one day live in a nation where they will be judged, not by the color of their skin, but by the content of their character...

This is our hope. This is the faith that I go back to the South with. With this faith, we will transform the jangling discord of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to play together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day!

The Catholic monk, Thomas Merton, wrote a fitting testimony for the martyred hero, whose life exemplified the principles of non-violence, self-sacrifice and universal brotherhood: "Dr. King has done the greatest thing anyone can do. In imitation of his Master, he has laid down his life for his friends and enemies. He knew the nation was under judgment, and he tried everything to stay the hand of God and people. He will go down in history as one of our greatest citizens." ■



THE RESURRECTION OF A SPIRITUAL COMMUNITY

by Jeri Becker

The following letter, dated 1 January 1992, was received by Swami Satyananda of Satchidananda Ashram-Yogaville. Satyanandaji corresponds regularly with Jeri Becker, who is forty-two years old, a vegan, and a long-time student of Yoga. Jeri is serving a life sentence at a California prison.

Nineteen ninety-one marked my eleventh year of incarceration, and with all its drama, changes, ups and downs, over all it has been a very good year—highlighted for me by a return to health after a prolonged period of ill health last winter and spring. Along with prayer and the grace of God, I attribute this recovery to the conscientiousness of the doctor here, my family, and my dear friends, who supplied the necessary foods, supplements and support to enable this healing to take place and for my health to be maintained. And along with this restoration of weight and energy have come many opportunities to take a more active part in the community here. This has been my fourth and last year coordinating the Orientation Program for the newly arriving women, and with the new year, I hope to do more individualized and intensive work in this area through my new position as a peer helper under the direction of the Psychology Department.

One of the best additions this past year has been the installation of the first Catholic chaplain in nearly six years and the first real spiritual leader in too long a time, Father Tony Leahy. Thanks to Father Leahy, we again have a spiritual center through which to rebuild our spiritual community. We've also had the opportunity to form a choir and to participate in and organize other religious and social events, bringing life and structure back to our Church. This resurrection of a spiritual community here has been as instrumental to the recovery of our community—from the intensified abuses of this system and the restoration to wholeness—as was the support of my dear friends in my own restoration to physical health. It was also through the Church that 1991 will always stand out in my mind as my most memorable Christmas here ever.

As a result of planning and preparation, we had several special events scheduled, including Christmas Eve caroling and the first Midnight Mass in CIW's forty-year history. Our Christmas began with a tree trimming-caroling party in the chapel on Saturday, December 21. My friend Vonda set the festive tone of the occasion and kept up the good spirit of the season with almost nonstop caroling that was accompanied by her autoharp. Our friend Martha was an active participant from outside, as she donated the life-like tree and many of the cookies and candies that were enjoyed by all. It was a warm, happy day of coming together, gaiety, much singing, tears of happiness, and lots of hugs along with the cookies and punch. Afterwards, the chapel took on the glow of Christmas, with the old-fashioned tree hung with the most unique and diverse variety of handmade ornaments, hand-fashioned wreaths, and, of course, the creche.

Our next Christmas event was the organizing of a caroling party from among our members. This was headed by Colleen Cox, a staff sergeant who voluntarily spent her

Christmas Eve with us here. But all our careful planning and organization could not have prepared us for the profound emotional journey we were embarking on. All twenty-two of us left the chapel at around 8:30 pm, candle bearers lighting the way, and proceeded to sing our way to the Reception Center. This segregated area of the prison is where women newly arrived from jail or court spend their first traumatic weeks under the Everest of locked-down conditions. Most of the carolers were "lifers" and many had been here quite a few years, but upon entering the Reception Center, all could recall their first anxious, frightening, isolated days in this alien environment, so completely devoid of any modicum of kindness or the familiar.

As we entered, one could nearly feel the pain anew: the anxiety, the confusion, and the despair emanating from behind those locked doors, down the bare, sterile hallways. But the spirit within us responded as a group, calling to heal the memories from our own painful pasts, as well as reaching out to comfort the women we came to cheer with song. As we began the first strains of *Silent Night*, a transformation took place among us. Instead of our usual ordinary voices, the song that was raised sounded like a celestial choir resounding down the cold, empty halls, filling them with warmth, light, love—and, above all, HOPE! The women "answered" us, first with respectful attention and silence; and then the faces began appearing at the plexiglass covered "security wickets" in the doors. Cautious and hesitant at first, their curious eyes greeted ours as we continued our joyful noise, and the fear and trepidation melted from eyes that began to shine with the recognition of friendliness and the familiar and then glistened with tears of nostalgia, bittersweet memories of home. And, finally, the smiles broke out with the encouragement of new hope. We brought them song and cheer and living, physical, tangible evidence that life **DOES** continue to be meaningful, enjoyable and purposeful after being sentenced to prison, that good will pervades, and that there is nothing to fear. In turn, they gave us back their hearts in gratitude. This was truly the spirit of Christ's Christmas message to the world manifested—the return and assurance of love and hope for all.

Our next stop was the Special Care unit where the psychiatric cases are housed. Here the halls were permeated by a different pain and despair, that borne of being captive in prison much more desolate and terrible than CIW: the personal prison of insanity. Again our hearts opened up and became one voice that sang out love, compassion and good will and the music began to work its magic. The heavy metal security doors in this unit are equipped with a 4" x 12" slot, about waist high, through which meal trays can be slid. These tray slots began to open from the inside as the women strained to hear, and then the hands began appearing: black hands, white hands, thin, tanned hands, all reaching as if blindly groping to "touch" the sound resounding through the halls, reaching out for the love our songs assured them was there. And as we passed through the halls, candles held aloft we reached back, and the touching of that moment went much deeper than the brushing of fingers and handshakes. As I looked among my fellow carolers, I saw that my eyes were not the only ones blurred with tears.

We all welcomed the return to the brisk night air as we left these segregated units in a wake of warmth and calls of "Merry Christmas!" and headed back over to the main campus yard. We continued with our caroling up and down the halls of the Infirmary, the AIDS unit, and then on to every housing unit. At one stop, even the guard on duty joined in, with no less enthusiasm and spirit than we had. We were all ready for a break and a regrouping of our thoughts and energies as we dropped off at our respective housing units for the 9:30 pm institution count. Everyone was rather awed and very humbled by our shared experience, and our eyes spoke to one another of what we could

not find the words to speak.

When the 9:30 p.m. count cleared, around 10:00 p.m., we were again released from our cells, along with about sixty other church members from the general population, to be escorted to the first Midnight Mass in CIW's history. (I will not dilute the spirit of the evening by digressing into the mountain of institutional paperwork upon which this event teetered precariously.) After the escort guards had appeased themselves with what they considered to be an appropriate number of security checks, we proceeded under a starlit sky and full moon to the chapel area. Again, the strains of *O Come All Ye Faithful* and the spirit of Christ, rather than the fumbling guards, led the way to the chapel. Upon entering, we were met with the awe and splendor of the wonder and holiness that make the commemoration of this event the most celebrated among Christians throughout the world. The simple chapel trailer was transformed by the loving decorations and was ablaze with candlelight, highlighted by gold and green banners proclaiming the birth of Christ. But, again, these were only enhancements to the radiance that emanated from the women present.

Our choir had grown from the usual three or four Sunday regulars to a glorious regrouping of the carolers, and our songs were truly an expression of our heartfelt joy. Father Leahy celebrated mass with his usual perfect blend of devout solemnity and lighthearted banter, and he gave a particularly poignant sermon on choosing to personally carry on the spirit of Christmas in our hearts and lives throughout the year. The evening concluded with the procession back to the units shortly before the midnight count, and the doors closed on a Christmas Eve that will never be forgotten by those who were blessed to be part of it.

And thank you for giving me this opportunity to recount my Christmas Eve, as it has given me the opportunity to relive it. May 1992 be a year of health, happiness and new hope for us all! ■



YOGA AND HEALTH
The Best Diet

by Dr. Amrita Sandra McLanahan



The best way to eat

What is the best way to eat? The very best is to eat foods as closely as possible to the way that they come in nature. At least fifty percent of the diet should be raw, because vital nutrients are destroyed by cooking. Raw salads, fruits, nuts, sunflower and sesame seeds and yogurt or cottage cheese form the basis of the diet. These foods build a perfect body if taken in the right quantity. To know the right quantity, develop the alertness to eat only when you are really hungry—not because it is a certain time of day. Ask the stomach, "Did you empty yourself fully of the last meal?"

Most of all, moderation is important. The ancient South Indian scripture, *Tirukkural*, says, "No medicine is necessary for the person who eats after assuring him- or herself that what has already been eaten is digested." Overeating any food produces mucus. The real mucusless diet is simply not overeating any food.

Try to eat only one main meal per day, the other two very light. Eat the main meal at noon so that it is fully digested before bed. Train yourself to be conscious while eating of how your stomach is reacting. Stop when it is three-quarters full. If possible, sit in *Vajrasana* while eating and for ten minutes afterward.

Just as we should not overeat, neither should we take the other extreme and fast to excess. You can judge for yourself how much you need to fast. Start with one day a week. If needed, try a longer one later. Return to taking food with an attitude that food is medicine for the body, not only sensory pleasure for the tongue. In this way, you will avoid getting caught in overeating, and you will remain in a light state. You will be better able to manifest your own inner Light

Vajrasana

Vajrasana looks simpler than its dramatic effects reveal. It increases the digestive fire manyfold, tones the digestive tract and eliminates gas. Keeping the knees together, kneel on the floor. Point the toes, spread the heels and sit back on the feet. Keep head, neck and trunk in a straight line. Let the weight fall on the ankles; place the palms on the knees, and relax.

At first, you may not be able to hold the pose long because of tension in the knees or ankles, but, gradually, it will become comfortable. If possible, sit in this pose while eating and for at least ten minutes afterward. You will notice a great strengthening of the capacity of the digestive tract, as well as toning of the entire nervous system. ■

SECOND
INTERNATIONAL CONFERENCE
ON
HOLISTIC HEALTH & MEDICINE

"HOLISTIC HEALTH FOR THE PERSON & THE PLANET"

LONDON

May 17 - 21, 1993

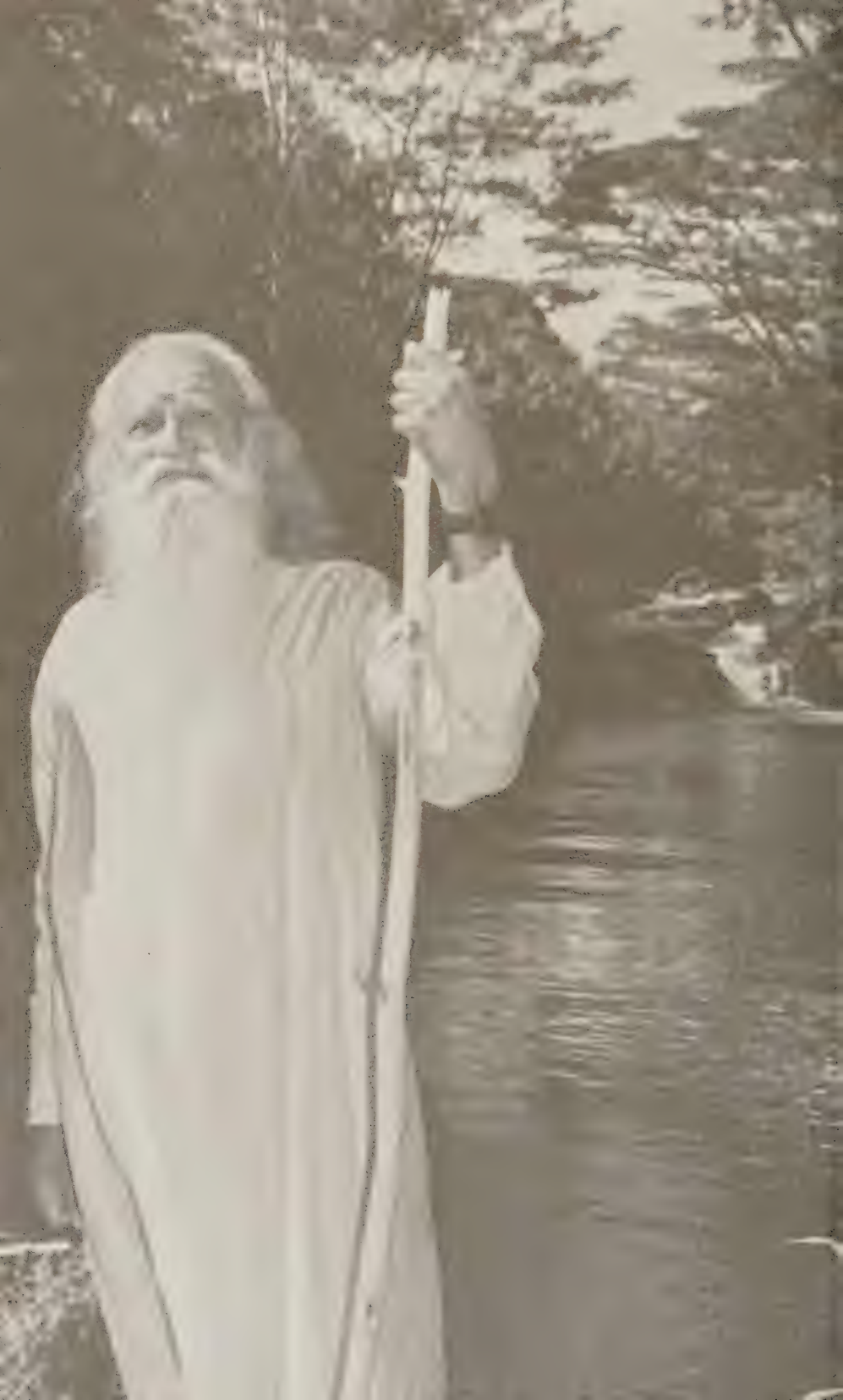
The Second International Conference on Holistic Health & Medicine is sponsored by the International Holistic Health Association and endorsed by holistic, nutritional, agricultural and environmental organizations from over 40 countries. Eminent international speakers—including Dr. Karan Singh, former Minister of Health and Family Planning of India, Dr. Robert Muller, Assistant Secretary General of the United Nations, and Dr. Sandra Amrita McLanahan, Medical Director of the Integral Health Center at Yogaville—will focus on various issues crucial to the health of the individual and the planet, integrating psycho-physio-socio-nutritional-ecological-environmental and spiritual aspects of health and illness.

A unique opportunity to be part of an important global event!

For further information, please contact these coordination centers:

11 ICHHM
101, Seymour Place
London, W1H5TG, U. K.

MOA Foundation
18 East 50th Street, 6th Floor
New York, NY 10022
(212) 751-1020



ACTIVE SILENCE

Active silence.
Silence like water,
in which everything flows by,
but in and of itself
is clear as light.
Its hard to see. . .but it's here.
Do you hear it?
Between the lines I mean,
or around the chirps of a cricket.
I've felt it, too, you know.
The silence that allows bugs to fly.
It's everywhere I know of,
only I'm not aware of it that often,
not like I was the other day,
like the center of a cyclone,
and me just sitting there,
watching it.

Those are God's gifts.
When you least expect it,
then He seems to come.
Like just sitting outside the door,
on the step.
When, all of a sudden,
there is God, all around me.
That's how I feel about You.
I'll just be minding my own business,
when, all of a sudden,
there You are, all around me.
And for that infinite moment
I rest in You.

–Rev. Arjuna Jyothi

VIDYALAYAM CORNER
In the Yogaville Garden



The Garden of Peace

The life of the plants is so sweet.
Here, birds are singing,
The sounds so sweet,
The flowers so beautiful
The soil so soft and
The smell so sweet.
The blue sky is so puffy.
The bees buzzing around me.
The flowers have deep colors
And colors so light.
I LOVE THIS PLACE.

–Raji Mandelkorn, age 6

Seeds

Seeds are small,
Smaller than beads.
Sometimes they grow into big, big trees.
They are strong and tough
And need enough
Sunshine, water and heat.
Seeds grow into many things,
Tomatoes, beets and many treats.
Seeds help us in our life.
They are a miracle
God gave us.

–Ramu Mandelkorn, age 10

Victory

The mint is so fresh.
The smell draws me near.
The plant is joyful
Because I am touching and smelling him.
The joy suddenly stops,
The weeds have grown.
It strangles the plant.....
But..Then a hand pulls it out.
The plant shouts, "HURRAY!!"

–Nandalal Rajakumar, age 8



Potatoes

Potatoes are pink.
Potatoes are brown.
Potatoes are sometimes wasted
In a big compost mound.

Potatoes can be fixed
In so very many ways.
And if you find a very big one,
You are forced to sit and gaze.

–Ananda Sackett, age 8

The Birds and the Bugs

The birds in the garden are so happy.
The bugs buzz all around the garden.
I like to look at the garden,
In the sunlight.

–Aaron Neumann, age 7

INTEGRAL YOGA INTERNATIONAL



INTEGRAL YOGA CENTER OF NIGERIA

by Rev. Paraman Lazarus Emenogu

Hari OM! Greetings of Peace and Joy. May I take this opportunity to brief you on the activities of the Integral Yoga Center of Nigeria.

On the 6 and 7 of December, 1991, we held the Integral Yoga Annual Convention. Combined with the Convention was the fourth African Parliament of Religions, with representatives from different faiths in attendance. Venue was the Light Of Truth Universal Temple (All Faiths Village), Umunkpor Ikem Nvosi, in Aba Abia State, Nigeria. The day was especially auspicious because over two hundred members received yogic names given to them by Sri Gurudev. In early December and again on 18 January 1992, Board members of the Integral Yoga Center held a meeting. And on 22 December, many Nigerians, joined by members of the Port Harcourt Indian community, celebrated Gurudev's Jayanthi. The celebration, which took place at the Hare Krishna Temple in Port Harcourt, included an Integral Yoga kirtan, a short lecture, and refreshments.

In addition, the members of the Indian Cultural Association of Port Harcourt have indicated to me that they would be happy and willing to have Gurudev visit Nigeria in the future, and Board members in Port Harcourt and Aba are humbly appealing to Gurudev to make plans to visit Nigeria as soon as possible.

For now, we extend our love to all our brothers and sisters. Peace and love. OM Shanthi. ■



ON THE NATURE OF GOD

by Kumari de Sachy



Interfaith panelists from left to right: Imam Mohammed Bashar Arafat, Sri Gurudev, The Reverend Luis M. Dolan, C. P., And Rabbi Gershon Winkler.

A special interfaith program highlighted the Integral Yoga Ecumenical Silent Retreat, conducted at Yogaville from 8 - 12 October. The program took the form of a panel discussion, which was beautifully and lovingly organized by long-time devotee, Kalyani Neuman, who resides in Yogaville. Sri Gurudev, the keynote speaker, was joined by panelists Rabbi Gershon Winkler, The Reverend Luis M. Dolan, C. P., and Imam Mohammed Bashar Arafat. Unfortunately, Bernard Tetsugen Glassman, Sensei, who was to represent Buddhism, was unable to attend. Kalyani served as moderator, introducing the panelists by order of their religions, from the oldest religion to the youngest.

Sri Gurudev
Live and let live

As keynote speaker Sri Gurudev welcomed everyone and opened the program. Discussing the principles of Hinduism, the oldest faith represented, Gurudev told us that Hindusim, itself, is not really a separate religion although we have labeled it as such. Rather, he explained, it is a synthesis of all the various approaches and, in fact, originally began without even a name. It was simply referred to as *sanatana dharma*, the eternal religion or the eternal truth, because it accepted everything as various paths to the same goal, or, as we say, "Truth is One, paths are many." The ancient sages perceived that understanding varies according to one's own level of understanding.

Gurudev further explained that wars are not caused by religion, but rather by the limited understanding of religion. He declared that it's time for us to understand and to accept—not just tolerate—but accept, that is, "live and let live." Gurudev urged us to "let our goal be supreme peace and unending joy, which is everyone's goal and the expression of God." He concluded his introductory talk with this prayer: "Give us the guidance to be true children of the One, to live peacefully and happily ever after."

Rabbi Gershon Winkler
God is not static, but organic

The faith that follows Hinduism chronologically is Judaism, and its representative on the panel was Rabbi Gershon Winkler. Rabbi Winkler has been described by the Wall Street Journal as a "circuit-riding rabbi." He is one of fifteen such rabbis in the United States, and his "territory" is West Virginia, a state where Jews comprise about one-tenth of the population. Rabbi Winkler, was raised and educated in Brooklyn, where his father was an orthodox rabbi. He, himself, was ordained as an orthodox rabbi in Jerusalem. However, somewhere along the way, as Rabbi Winkler puts it, he became "flexidox" in his thinking, and about ten years ago he decided to become a farmhand in the hills of West Virginia. But God had other plans for him. Before long, people discovered that there was a rabbi in the neighborhood, and soon he was conducting services and classes for Baptists, Catholics, and Methodists, as well as Jews. These days, Rabbi Winkler and his wife, Lakme Elior, a therapist, and an erudite and articulate speaker, put about 57,000 miles a year on their car in order to serve their congregations, which meet in living rooms and backyards, hotel basements, and federal prisons. Rabbi Winkler has written seven books, including an historical novel about a nineteenth century Russian woman who wanted to be both a rabbi and a mother.

Rabbi Winkler began his talk by explaining that much of his "flexidoxy" comes from the most ancient teachings of his tradition, because before the religion became a "movement," Judaism was "moving." Then, when it became more of a religion in form, it stopped moving. Rabbi Winkler said that we can see this happening also in our own lives, where we build boxes around ourselves, boxes that enclose us to the end of our lives. Part of his evolution to flexidoxy came when he began to feel the weight of religious tradition closing in on him, weighing him down That is, instead of running away from home, he decided to get to know his "parents" better, so to speak. So, he began to delve into the teachings that are considered taboo, those teachings that evolved among the ancient Jews in Persia, Babylon, India and Israel, and he found that they were not orthodox at all, but rather they were very *flexidoxic*.

Regarding the nature of God, Rabbi Winkler said that according to these teachings, and even looking at the Bible, God is not static, but organic, and the human being is way behind and God is always stopping and turning around, saying, "Where are you?" In fact, in Genesis, when Adam and Eve are hiding in the bushes, Adam says, "I heard God walking in the Garden." "Of course," continued the Rabbi Winkler, "God was moving and Adam and Eve were hiding, stuck in the bushes, and God then had to call out, 'Where are you? I thought you were right behind me. Where are you? Are you so stuck in the choices that you made that you cannot follow me any more? You had such fun frolicking in the Garden; now, all of a sudden, you made a boo-boo and so you got stuck. Where are you?'"

And, noted Rabbi Winkler, even when you move into the more dogmatic parts of the Bible, you still find God moving and people getting stuck in the law. For example, in the "Book of Numbers" Moses talks about the laws of inheritance and says, "Thus saith the Lord!" [giving Moses credibility, according to Rabbi Winkler] All inheritance must go to the male!" In other words, explained Rabbi Winkler, when a man dies, the inheritance goes directly to the next man in line. They skip over all the

women. However, the Bible tells the story of the five daughters who came to Moses. The father of these five sisters had died, and they had no brothers. According to the law, the inheritance would pass to other male family members. The sisters went to Moses and asked, What are *we*? What happens to us?" Rabbi Winkler recounted that Moses went back to that great God and said, "Excuse me, but maybe I didn't get this commandment right, because it doesn't feel too good to the people." "Why," asked Rabbi Winkler, "did Moses even bother? As a prophet, he gets the Word, and that's it; it's finished. Don't ask any questions and, especially, don't make any challenges. But this alone indicates, at least to me, that Moses just kind of forgot but understood deep inside that God was flexidoxic, that God was more flexible and elastic and organic, moving with the Creation as in a dance. Just like what happened in the beginning, in the first chapter of Genesis, where it says: 'And the spirit of God danced across the waters, hovered across the earth.' It was that dance, that spinning around, that movement, that Creation that the Jewish mystics talk about. A whole movement about, and swirling, and stirring forth from each of us, and, back then, from nothingness, from the nothingness that God was. God is everything; God is nothing."

In summation, Rabbi Winkler concluded, "So, there is an organic understanding that we have of God. I think that we have to understand that we can't understand. That we can understand only within the limitations of our finite existence in our body and on this plane, and we need to transcend the body, sometimes to grasp that there is more to God than meets the eye, than meets the heart, than meets the *kishkas* [kishkas is Yiddish for "guts"].

The Reverend Luis M. Dolan, C. P.
A mystical experience of God

Father Luis Dolan, representing the Christian faith, was the next speaker to share with us his perspective of the nature of God.

Father Dolan, who now has roots in many countries, hails originally from Argentina, where he was ordained as a Passionist priest in 1945. The Passionists are a missionary order, and Father Dolan began traveling very early on, first in Latin America, where he organized and directed spiritual renewal programs. Subsequently, Father Dolan became International Coordinator of Movement for a Better World, a Catholic organization., working with spiritual leaders in Asia, Europe, and Africa, as well as in North and South America. The same organization then appointed him as their United Nations representative in New York and also in Vienna. In 1986, Father Dolan became Director of International Programs and United Nations representative of the Temple of Understanding. During these years at the United Nations, Father Dolan has worked on countless committees and boards, addressing social change, and he is also involved with an ongoing study and reflection group that focuses on spirituality and development. Once a year, Father Dolan leads a group tour, sponsored by the Temple of Understanding. As you can imagine from looking at his background, these are not ordinary tours. They are, in fact, pilgrimages, where Father Dolan brings the group in contact with the spiritual leaders of indigenous people, as well as with spiritual leaders of established religions. He has led these groups to eastern Europe, South America, the Middle East, and to India

Preparing for this evening's discussion, Father Dolan realized that this was only the second time that the question of who God is has been posed to him from other religions. The first time was only a few years ago in Russia. At this time, Father Dolan was taking many people to Russia in connection with programs on alcoholism and programs involving interreligious dialogue. On one occasion, some people who were communists asked, "Papa Dolan, why do you pray? Who is God?" And, observed Father Dolan, they weren't speaking from their heads, but from their hearts. For Father Dolan, fundamental to the issue of the nature of God is that Christianity is based on a mystical experience of God and that Christianity must be

expressed through a search for justice and peace. So, it is Father Dolan's belief—and experience—that one perceives the nature of God through experience. Father Dolan recalled that in his own life the first such memorable experience took place in childhood, when, every night, his mother would call the family to kneel down and say the rosary. Another powerful experience was his first communion when he was eight years old, a mystical experience that he can't put into words. Perhaps the most memorable and most powerful experience came much later in life, in 1976, when Father Dolan suffered a heart attack. Lying in the emergency room of a busy New York City hospital, with tubes inserted all over his body, surrounded by machines, he saw three priests enter the room. He remembered:

I thought, "I must be sick." I was very weak, but I remember asking the doctor, Am I dying?" The doctor said, "Yes, Father, you're dying. We can't give you more medicine." And I started going through a door, and then back, and I shall never, never forget what that was. I felt comfortable. I felt well. The door was not closed; it was open,. And there were three people there, and there was one who had a very strong attraction, something very, very inviting. And there was a lady there. I suppose that psychologists explain it in other ways, but I was going, coming, going, coming. And, then, I lost my voice for about two weeks. I was really dying. And when I start reflecting on that, I think that for me, little me, little street priest, that was the Blessed Trinity and that was our Blessed Mother. I never went, nor will I ever go, to a psychologist or psychiatrist or whomever. It's so sacred, what I carry in the midst of my tremendous loneliness and pain.

Father Dolan observed that we are all babes in the way that we associate, or communicate with God, but that there are three ways to experience this communication: adoration, prayer and meditation, and through relationship with our neighbors.

According to Father Dolan, Christianity is based on the mystical experience of God perceived through the aspects of creativity (creativity even in the midst of pain and even in the midst of death), communication, and neutrality. In summation, Father Dolan remarked that this quest for the vision of God is shared by all religions.

Imam Mohammed Bashar Arafat
He is Allah, the One

The fourth and youngest speaker, personally and with respect to his religion, was Imam Mohammed Bashar Arafat, representing Islam. Imam Bashar was born and educated in Syria and holds degrees in Islamic studies. During the 1980s, he served as *imam*, or priest, in Damascus, and in 1989, he was invited to the United States to lecture at various Islamic centers around the country. Currently, Imam Bashar is the Director of the Islamic Society of Baltimore. He teaches courses in Islam at St. Mary's University and Seminary, and this fall he began teaching at Johns Hopkins University. He also lectures in junior and senior high schools, promoting better understanding between Muslims and non-Muslims. A member of the Commission for Ecumenical and Interreligious Affairs, he is the representative of the Grand Mufti of Syria, who has, himself, been involved in interfaith affairs for fifty years.

Imam Bashar began his address with a quote from the opening verses of the Koran, where it says, "Praise be to Allah, Lord of the world." The Imam explained that *Allah* is the Arabic name for God and that the Koran does not refer to God as "Lord of the Muslims;" rather, it describes God as the "Lord of the world." Furthermore, continued the Imam, the religion of Islam, which was brought fourteen hundred years ago to Prophet Mohammed by the order of God, is based on one sentence from the Koran: "There is no God but Allah."

The Koran is the holy book that was revealed to the Prophet Mohammed by Archangel Gabriel from Allah, from God. And in Chapter 103 of the Koran, God describes Himself: "Say, O Mohammed, to

the people in Mecca, 'He is Allah, the One. Allah, the Absolute. He begot not, nor is He begotten, and there is none like unto Him.'" In Chapter 2, Allah instructs the people, "Worship your Lord who has made the earth your couch and the heavens your canopy and sent down rain from the heavens and brought forth therewith fruits for your sustenance."

According to Imam Bashar, in order to follow God's instructions here in this life, we have to realize that God is always with us, that wherever we are, He knows everything that we are thinking, everything that we are doing. He knows all the secrets. For Him there are no secrets—everything is clear and everything is known. And that is why the Koran says that no vision can grasp Him but that His grasp is over all visions. Although as human beings we do not have the capacity to grasp Allah, we can know Him through his creation. When we look around, we know Allah.

Morever, as Imam Bashar pointed out, it is up to each individual to know Allah according to his or her faith, and the more faith we have, the more awareness we have of the presence of God in our hearts. Furthermore, he noted that when believers clean their hearts, we will be able to see in them the love of Allah, the mercy of Allah, the manner of God appearing in their personalities, and, because they are always living in the presence of Allah, they will become angels whose blessings will benefit others. Imam Bashar concluded his talk with a beautiful passage from the Koran, where God says:

> O Mankind, we created you from a single pair of male and female, from Adam and Eve, and made you into nations and tribes that you may know each other, not that you may despise each other. Verily, the most honored of you in the sight of Allah is the one who is most righteous of you, and Allah has full knowledge and is well acquainted with all things.

God is everything

Summing up as the program drew to a close, Sri Gurudev offered the final commentary:

> The question was asked, What is God? Everything is God. God created everything in God's image. That means that you are seeing only God appearing as many forms, appearing in many costumes, speaking different languages, but you are seeing nothing but God. That comes only when you know that God is in you, appearing as you, with this body and mind. Then, you have God vision. . .We have all these various names and forms and methods of worship. But the goal is the same: Love all equally. Think that everybody is your brother or sister—universal brotherhood. If that is instilled in our hearts, the world will be seen as a heaven on earth. If not, we, ourselves, make the world a hell. So, that is the purpose of such gatherings. We are not here to switch paths. Nobody is asked to give up one path and accept something else. But know that what you are doing—and why you are doing it—comes out of the same reasons that motivate others. An old Upanishadic saying is "let us walk together, let us talk together, let us live together and love together." Let us remember this truth, and, that way, we will be paying proper tribute and we will be grateful to these learned people who came to spend all this time with us. Let them all bless us to have this universal understanding.

United in the spirit of God and elevated by the Light and Love that radiated from each speaker, together we chanted the universal prayer: May the entire Creation be filled with Peace and Joy, Love and Light. May the Light of Truth overcome all darkness. Victory to that Light! ■

DEAREST MOST BELOVED GURUDEV

You are the Light of all lights.

You are the Sun of suns, the Moon of all moons.

You are the Starlight.

You are the intelligence in all things.

You are the awareness in all things.

You are the source of all thoughts, words and deeds.

You are faith, hope, desire, surrender and the final awakening to one's true Self.

You are the life raft through the world of ignorance and materialism.

You are the spiritual battery that charges us with the willingness to go and embrace your teachings and integrate them into our lives.

You are the touchstone that transforms us into gold.

You are the cleanser and purifier in our lives.

You are the embodiment of your teachings.

You are the highest living manifestation of love and living sacrifice.

Please help me remember you always!

Please help me surrender all of my thoughts, words and deeds to you—remembering always you are the doer.

Please help me remember that all that comes comes from you.

—Shankar Fern

INNER IMAGE: INITIATION

by Daya Warnell

Daya Warnell, a devotee from Virginia Beach, Virginia, took mantra initiation at the ashram on 4 July 1992.



Toward the end of the ceremony in Guru Bhavan, all the initiates began chanting the Holy *mantram*. I did as well but stopped in a few minutes, as tears were streaming down my face and I just became quiet inside.

At this point the inner image began to appear. I sensed that Guru Bhavan became a circular enclosure but with invisible walls. It is very difficult to describe. I could "see" outside through this invisible wall. The altar disappeared, and out from where it had been was something resembling a meadow—perhaps a soft, light green—and beyond it an open space, which was a very light gold color.

Then I saw Sri Gurudev suspended in the air, not in his physical form, but in a physical body form of light. He was about fifteen feet tall. His arms and legs had the appearance of lightning bolts. His whole figure was dazzling light. Both arms were stretched high above his head. There was a sword of light in one hand and an orb of light in the other. He raised his arms up and down in a powerful gesture.

The words that came to my mind were, "Sword and orb. Both are necessary. I will defend Earth with my last breath." There was the sensation of a passionate, powerful love for Earth. It was breathtaking.

As Mataji passed through the rows of initiates, I had an inner image of Gurudev stopping next to each one of us and touching every initiate on the head. ■

DAY-BY-DAY WITH SRI GURUDEV



At the Pentagon: Left to right Barton Ives, Sri Gurudev, Honor Guard, Ed Winchester.

Washington, D.C.

The Pentagon

On 9 September, Sri Gurudev visited the Pentagon Meditation Club, a non-denominational club for Department of Defense employees. Every day from 11 to 12 o'clock, members hold a meditation hour in the Pentagon "peace room." Mr. Barton Lane, current president of the Meditation Club, arranged a beautiful luncheon and talk, which was also attended by members of the Washington, D. C. area Integral Yoga Teaching Center. Sri Gurudev was taken on a special VIP tour of the Pentagon and was also presented with a lovely gift from Ed Winchester. Mr. Winchester, former president of the Meditation Club, gave Gurudev a T-shirt that says, "Somebody in the Pentagon loves me." Members invited Sri Gurudev to come back to the Pentagon to address the General Service Organization, which would include all Pentagon departments.

Yogaville

On 2 September, a film crew from *National Geographic* came to Yogaville to interview Sri Gurudev and the Yogaville Vidyalayam teachers and students for a television series on children and religion.

Sri Gurudev was also interviewed for an article entitled "Becoming a Seeker," which will appear in *Yoga International's* November-December issue. ■

Happy Jayanthi, Beloved Gurudev, from your New York IYI Kids

Though we know the teachings tell us
That our spirit's meant to soar,
Sometimes we feel it sinking
To the first or second floor.

Our minds are in the basement,
And we can't locate the stairs.
Our spiritual elevator
Is in need of big repairs.

But if we pray sincerely
And surrender to your Grace,
We find our upward movement
Is not limited by space.

So let our lives be molded
By your Example and your Love,
And let us find within ourselves
The strength to rise above.

May our practice remain steady,
by your Guidance ever blessed.
Above skyscraper and highrise,
May our spirits ever rest.



"Purity of Heart.
Thats Yoga."
Sri Gurudev

Beloved Gurudev
You are in our hearts
HAPPY JAYANTHI!

IYTC

Chicago and Rockford, Illinois

Just as one sun lights this whole world, Arjuna,
so does the Lord of the fields (God) enlighten
all creation.

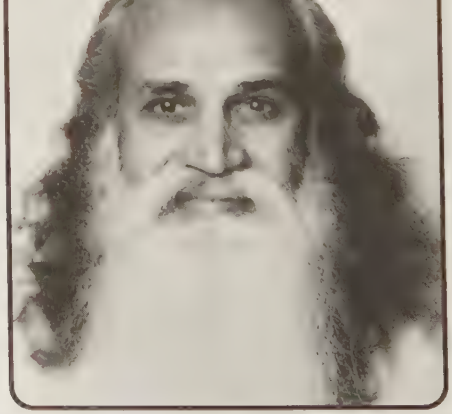
–Bhagavad Gi

Happy Jayanthi,
Beloved Gurudev.
Thank you for
lighting our lives.
May we grow to be
your shining yogis.

With all love and devotion,
Your Los Angeles
Integral Yoga Teaching Center children

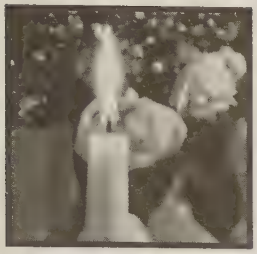
Having known the Self, the sages are filled with joy. Blessed are they, tranquil of mind, free from desire. Realizing everywhere the all-pervading Brahman, deeply absorbed in contemplation of His being, they enter into Him, the Self of all.

— Mundaka Upanishad



Loving Jayanthi wishes to our Beloved Gurudev,
Who embodies the Truth of the Upanishads.

from Your Satchidananda Ashram—Yogaville Family



Happy Birthday

Bon anniversaire

Gelukkige verjaardag

Herzlichen Gluckwunsch

Your European students
of the
Belgium Integral Yoga Institute

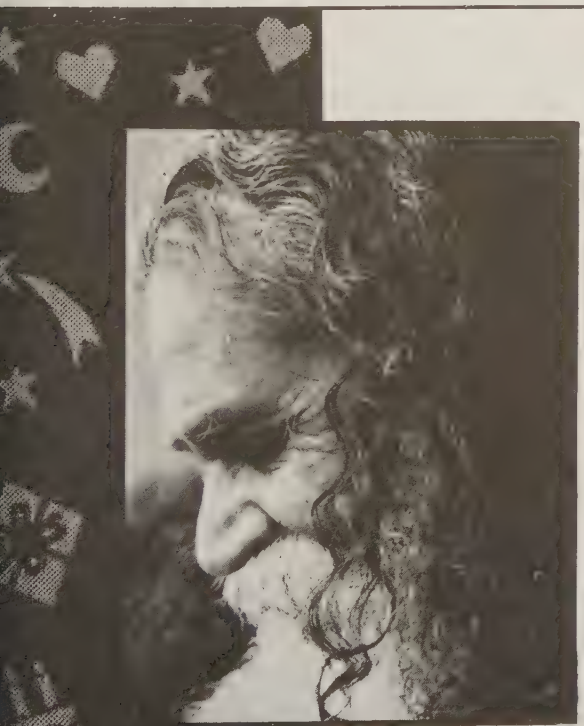
Happy Jayanthi,
Beloved Gurudev,

from your devoted
Integral Yoga Distribution Staff

Happy Jayanthi,
Gurudev

Thank you for all the love and blessings
you shower upon us everyday.

The *Shakticom* Staff



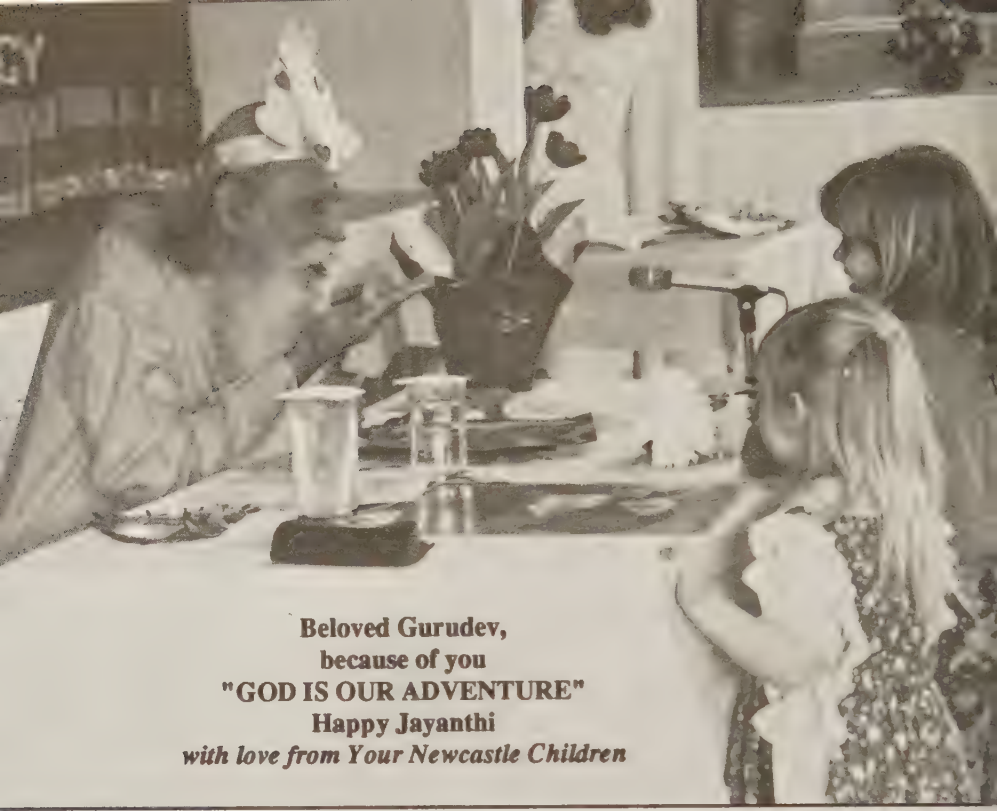
Wishing you a

JOYOUS

78th birthday,
our beloved Gurudev!

Thank you for always
sending us your energy,
your beauty, your love,
and your grace!

From your
San Francisco Children



Beloved Gurudev,
because of you
"GOD IS OUR ADVENTURE"
Happy Jayanthi
with love from Your Newcastle Children

HAPPY JAYANTHI, BELOVED GURUDEV!

Thank you for your love, patience, grace and guidance through all these years. Your light shines brightly as ever, a perfect example of true dedication, harmony and peace. We are eternally grateful.

Your IYI family in Elmwood Park, New Jersey

When you realize oneness with the Absolute, you are always serene and no longer subject to sorrow or the anxiety of personal desires. You feel the same regard for all creatures and rise to a state of supreme devotion to the Lord.

–Bhagavad Gita, 18:54

Loving Jayanthi Wishes,
The Rao Family
San Antonio, Texas



INTEGRAL YOGA MAGAZINE IS MADE POSSIBLE BY

Everybody, everything has the same goal: all want to be peaceful and happy.
–Sri Gurudev

INTEGRAL YOGA TEACHING CENTER
200 W. 72 St.
New York, NY 10023
(212) 721-4000

It's all for good.
–Sri Gurudev

INNER MUSIC
9 Prince Philip Blvd.
Scarborough, Ontario
CANADA M1E!H8
(416) 261-9051





God is in every heart.
–Sri Gurudev

INTEGRAL YOGA TEACHING CENTER
Rockford - Chicago, IL 61125
(708) 679-5091

God experience is nothing but supreme peace and unending joy.
–Sri Gurudev

INTEGRAL YOGA NATURAL FOODS
923 Preston Avenue
Charlottesville, VA 22903
(804) 293-4111

THE GENEROUS CONTRIBUTIONS OF THESE SPONSORS

Love all equally!
–Sri Gurudev

SURREY INTERNATIONAL NATURAL FOODS
85 Ridge Road
North Arlington, NJ 07032

The same spirit functions through different bodies, different minds.
–Sri Gurudev



INTEGRAL YOGA INSTITUTE
227 W. 13 St.
New York, NY 10011
(212) 929-0586

You can see the same Self in everything and in everybody.
–Sri Gurudev



See yourself in everybody.
–Sri Gurudev

INTEGRAL YOGA NATURAL FOODS
229 W. 13 St.
New York, NY 10011
(212) 243-2642

CHITRA PUBLICATIONS
Publisher of:*Quilting Today* Magazine
2 Public Ave.
Montrose, PA 18801
(717) 278-1984

SPONSORS

God talks to you
as the inner self,
the inner voice.
–Sri Gurudev

FEATHER RIVER COMPANY
Natural Cosmetics,
Body Care,
Herbs, Ginseng
133 Copeland
Petaluma, CA 94952

What is God? God is everything.
–Sri Gurudev

INTEGRAL YOGA INSTITUTE
770 Dolores St.
San Francisco, CA 94110
(415) 821-1117

You are seeing nothing but God.
–Sri Gurudev

YOGAVILLE FEDERAL CREDIT UNION
Satchidananda Ashram
Buckingham, VA 23921
(804) 969-3121



LIGHT OF LOTUS GLASSWORKS
Rt. 1 Box 109
Dillwyn, VA 23936

Subscribe to INTEGRAL YOGA Magazine

Yes, I would like to receive Integral Yoga Magazine: ☐ 1 ☐ 2 yrs.

Name _____

Address _____

City _____ State _____ Zip _____

This is a gift subscription from: _____

Please enclose $12 for each year's subscription ($18 outside the U.S., $24 airmail), payable in U.S. funds to: Integral Yoga Magazine, Yogaville, Buckingham, VA 23921

SATCHIDANANDA ASHRAMS

VIRGINIA, U.S.A.: Yogaville, Buckingham 23921 (804) 969-3121
SRI LANKA: Satchidananda Thapovanam, No.73 Tekawatte, Tennekumbura, Kandy OP-22392

INTEGRAL YOGA® INSTITUTES* AND TEACHING CENTERS

ARIZONA
P.O. Box 775, Sedona 86336 (602) 282-5621
CALIFORNIA
Star Route 217, Santa Barbara 93105 (805) 967-7512
2507 A 20th St, Santa Monica 90405 (213) 452-5815
770 Dolores St., San Francisco 94110* (415) 821-1117
P.O. Box 1524, Ross 94957 (415) 821-0525
COLORADO
1880 Hawthorn Pl., Boulder 80304 (303) 869-5884
ILLINOIS
4720 W. Farwell Ave., Lincolnwood 60646 (708) 679-5091
MASSACHUSETTS
860 Slade St., Fall River 02724
NEW HAMPSHIRE
P.O. Box 318, Durham 03824 (603) 868-1159
NEW JERSEY
244 Broadway, Rte 4, Elmwood Park 07407* (201) 796-7585
301 Seaman St., New Brunswick 08901 (201) 545-7050
NEW YORK
227 W. 13th St., New York 10011* (212) 929-0586
200 W. 72nd St, #41, New York 10023 (212) 721-4000
OHIO
1085 Bryden Rd., Columbus 43205 (614) 252-0827
TEXAS
4307 N. Westberry, San Antonio 78209* (512) 434-1738
5722 Logancraft, Dallas 75227 (214) 388-9438
VIRGINIA
1841 Elkins Circle, Virginia Beach 23456 (804) 468-9531
WASHINGTON, D.C. area
3818 Lakeview Terr., Falls Church, VA 22041 (703) 354-3072
10505 Montrose Ave., #202, Bethesda, MD 20814 (301) 530-9081
WASHINGTON (State)
2118 N.E. 61st St., Seattle 98105 (206) 527-0975
7651 S. Scatchet Head Rd., Clinton 98236 (206) 221-3735

AUSTRALIA
Gelantipy Rd., Buchan, Victoria 3885 (051) 550-275
10 Mary St., East Bairnsdale 3875 Victoria 03-787-6655
3A Alfred St., Norwood, Adelaide, South Australia 5067* (08) 318-993
74 Bamford Ave. West Meadows, 3049 Victoria
BELGIUM
Dendermondse STWG 19, 9300 Aalst
11 Ave. des Lauriers Cerises, B 1950, Kraainem, Brussels (02) 731-3874
BERMUDA
Dunscombe Road, South Shore, Warwick
CANADA
5425 Park Ave., Montreal, Quebec H2V 4G9* (514) 271-1633
R.R. #1, Roblin, Ontario K0K 2W0 (613) 388-2446
9 Prince Philip Blvd, Scarborough, Ontario M1E 1H8 (416) 261-9051
2766 Folkway Dr. #51, Mississauga, Ontario L5L 3M3 (416) 820-5804
1393 Lakeshore Rd, Sarnia, Ontario N7S 3M3 (519) 542-5470
2735 Green Vale Pl., Victoria, B.C. V8N 1S3
ENGLAND
Shanthi Kutir, 2 Church Rise, Ryton, Tyne & Wear NE40 3DW 091 413 4425
FRANCE
Champagne Clot, Rue Des Kermess, Escaillon, 83222 Toulon 91-46-35
35 Rue de Trevise, 75009 Paris 47-70-9825
38 Rue Scheffer, 75016 Paris * 45-53-5476
INDIA
Chettipalayam 641 201 (Via Podanur) Coimbatore Dt., South India*
"Muruga Villa" 20 Pycroft's Garden Rd., Nungambakkan, Madras* 472-375
116 Bashyakarulu Rd., west R. S. Puram, Coimbatore 641002 (0422) 42651
IRELAND
138 Sycamore Ave., Rathbane, Limerick 061-43954
NIGERIA
No. 3 Sch. Rd., Box 2106, Diobu, Port Harcourt
SRI LANKA
"Arulaham" Udduvil, East Chunnakam
"Arulaham" 46 Wayman Rd., Jaffna
SWITZERLAND
Lilien Str. 1, 9000 St. Gallen 071-9438-65

Printed on Recycled Paper



Integral Yoga is the synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.

Raja Yoga
The path of concentration and meditation. Based on ethical perfection and control of the mind, Raja Yoga leads ultimately to the state of samadhi, or super-consciousness.

Japa Yoga
The concentrated repetition of a mantram, a sound vibration representing an aspect of the Divine, leading to awareness of and attunement to this vibration.

Hatha Yoga
Postures (asanas), breath control (pranayama), relaxation, and cleansing practices (kriyas) to purify and strengthen the body and mind.

Karma Yoga
The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.

Bhakti Yoga
The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.

Jnana Yoga
The path of wisdom. By study, self-analysis and awareness, the Jnana Yogi ceases to identify with the body and mind and realizes the Oneness.

The Goal of Integral Yoga, and the birthright of every individual, is to realize the spiritual unity behind all the diversities in the entire creation and to live harmoniously as members of one universal family. This goal is achieved by maintaining our natural condition of: a body of optimum health and strength, senses under total control, a mind well-disciplined, clear and calm, an intellect as sharp as a razor, a will as strong and pliable as steel, a heart full of unconditional love and compassion, an ego as pure as crystal, and a life filled with Supreme Peace and Joy.

Swami Satchidananda